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## TALKING, WRITING AND THINKING.

WHY do we talk so much? Is it to give expression to our thoughts, or to hide the absence of thought? In the present day when idle and mischievous chatter is so rife, one cannot help feeling that at least fifty per cent of us would be at least fifty per cent better men and women, if we talked at least fifty per cent less. Who among us have tested the occult properties of Silence? Carlyle says—"Silence is the element in which great things fashion themselves together; that at length they may emerge full-formed and majestic, into the day light of Life, which they are henceforth to rule...Do thou but *hold the tongue for one day*; on the morrow how much clearer are thy purposes and duties, what wreck and rubbish have those mute workmen within thee swept away when intrusive noises were shut out! Speech is too often not, as the French man defined it, the art of concealing thought; but of quite stifling and suspending thought, so that, there is none to conceal. . . . The Swiss inscription says: 'Speech is silver, Silence is golden' or as I might rather express it Speech is of Time, Silence is of Eternity. Bees will not work except in darkness. Thoughts will not work except in Silence."

Again Thomas à Kempis in the *De Imitatione Christi*—that Gîtâ of the west—says: "Why do we so willingly speak and talk one with another, when notwithstanding we seldom

return to silence without hurt to our conscience." Another writer well-says "speaking always carries with it an expenditure of aura or nervous energy." Those who are beginning to know themselves and the nature of the powers within them, will recognize the truth of the last two quotations. How important it is then that we conserve our energies, only expending them when we have *something to say*.

Schopenhauer considers that : "A thought only really lives until it has reached the boundary line of words, it then becomes petrified and dies immediately : Yet it is as everlasting as the petrified fossil animals and plants of former

Coming now to writing it may not be amiss to quote what Schopenhauer says regarding it, for in many cases the Theosophist has to make use of the pen when other resources fail. This great philosopher divides writers into three classes.

"In the first place there are those who write without thinking. They write from memory, from reminiscences, or even direct from other peoples books ; this class is the most numerous. In the second those who think whilst they are writing. They think in order to write ; and they are numerous. In the third place, there are those who have thought before they begin to write. They write solely because they have thought ; and they are rare."

"But although the number of authors who really and seriously think before they write is small, only extremely few of them think about *the subject itself* ; the rest think only on what has been said by others upon it. In order to think they must have the more direct and powerful incentive of other people's thoughts and are never strictly speaking original. On the contrary the former are roused to thought through *the subject itself* ; it is only among them that we find the authors whose names become immortal. Let it be understood that I am speaking here of writers of the higher branches of literature, and not of writers on the method of distilling brandy."

"Nothing is easier than to write so that no one can understand, and on the other hand nothing is more difficult than to express learned ideas so that every one must understand, them." These quotations from the master mind, may with equal truth be applied to speaking ; what follows is especially applicable to the latter. "Every true thinker endeavours to express his thoughts as purely, clearly, definitely and concisely as ever possible. This is why simplicity has always been looked upon

as a token not only of truth but also of genius. Style receives its beauty from the thought expressed, while with those writers who only pretend to think, it is their thoughts that are said to be fine because of their style. Hence the first rule—nay, this in itself is almost sufficient for a good style—is this *that the author should have something to say*. Ah! this implies a great deal, the neglect of this rule is a fundamental characteristic of the philosophical and generally speaking of all the reflective authors in Germany.” Then follows some remarks which though levelled at his fellow-countrymen seem to us especially applicable to much of the verbiage of the present day. He speaks of the style that seems to have too many meanings; of the bombastic style; and finally of “that mode of concealing the most awful poverty of thought *under a babble of inexhaustible chatter* that resembles a “clacking mill” and is just as stupifying. One may read for hours together without getting hold of a single clearly defined and definite idea. . . . The good author who is rich in ideas always expresses himself in the simplest and most direct manner for the very reason that he really has something to say: *because he wishes to awaken in the reader the same idea, he has in his own mind and no other.*”

Though however we cannot all hope to be great authors, and many of us may not be authors at all, yet everyone can do something towards improving his powers of thinking for himself. We are too apt to think that much reading will help us in this matter and that all that is required is to “cram” a mass of knowledge into our brains, pass an examination and take a degree. The fallacy of this method has long since been recognized in Europe, and we hope that ere long it will be also recognized in India. Let us see what Schopenhauer has got to say on the subject of thinking for oneself.

Speaking of the effect of reading he says, “Reading forces thoughts upon the mind which are as foreign and heterogeneous to the bent and mood in which it may be for the moment as the seal is to the wax on which it stamps its imprint. The mind thus suffers compulsion from without; it has first this and first that to think about, for which it has at the time neither instinct nor liking. Much reading robs the mind of all elasticity, it is like keeping a spring under a continuous heavy weight. This practice accounts for the fact that learning makes most men more stupid and foolish than they are by nature. . . . It is only the man’s fundamental thoughts that have truth and life in them. For it is thus that he

completely understands. Reading is merely a substitute for one's own thought. A man allows his thoughts to be put into leading strings. It is a sin against the Holy Spirit to frighten away one's own original thoughts by taking up a book. It is the same as a man flying from Nature to look at a Museum of dried plants, or to study a beautiful landscape in copperplate." Note too this great truth. "A man at times arrives at truth, or an idea, after spending much time in thinking it out for himself, linking together his various thoughts, when he might have found the same thing in a book ; it is a hundred times more valuable if he has acquired it by thinking it out for himself. *For it is only by thinking it out for himself that it enters as an integral part, as a living member into the whole system of his thoughts.* . . . But reading is thinking with some one else's head instead of one's own. But to think for oneself is to endeavour to develop a coherent whole, a system even if it is not a complete one." We must not suppose however that books are to be altogether laid aside. He does not mean that we are never to read, for he goes on to explain that—"If a man does not want to think the safest plan is to take up a book directly he has a spare moment. One can sit down at any time and read but not—think. We cannot always summon thoughts at pleasure but must wait till they come. Thought about a subject must come of its own accord by a happy and harmonious union of *external motive with mental temper and application.* As even the greatest mind is not always able to think for itself at all times, it is advisable to use its spare moment in reading by this way material is imported to the mind by letting another think for us. For this reason a man should not read too much in order that his mind does not become accustomed to the substitute ; that it may not get used to walking in paths that have already been trodden and by following a foreign course of thought, forget his own." We see then that what we want to encourage is the creative power of the thought within us. Those who would know more of this power cannot do better than study Mrs. Besant's Manual, *Man and his Bodies* (p. 62 et seq.).

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## CROSS AND FIRE.

PERHAPS the most widespread and universal symbols in the old astronomical systems which have passed down the stream of time to our century, and have left traces everywhere in the Christian religion as elsewhere, are the Cross and the Fire, the latter the symbol of the sun. The ancient Aryans used them both as the symbols of Agni. Whenever the ancient devotee desired to worship Agni—says E. Burnouf (*Sciencedes Religions, Chap. X.*)—he arranged two pieces of wood in the form of a Cross, and by a peculiar whirling and friction obtained fire for his sacrifice. As a symbol it is called *Svastika*, and as an instrument manufactured out of a sacred tree and in possession of every Brâhman, it is known as *Arani*.

The Scandinavians had the same sign and called it Thor's Hammer, as bearing a mysterious magneto-electric relation to Thor, the God of Thunder, who, like Jupiter armed with his thunderbolts, holds in his hand this ensign of power, not only over mortals but also the mischievous spirits of the elements, over which he presides. In Masonry it appears in the form of the grand masters mallet; at Allahabad it may be seen on the fort as the Jaina Cross, or the talisman of the Jaina kings; and the gavel of the modern judge is no more than this *crux dissimulata*, as de Rossi the archaeologist calls it; for the gavel is the sign of power and strength, as the hammer represented the might of Thor, who in the Norse legend splits a rock with it. Dr. Schliemann found it in *terracotta* discs on the site, as he believes, of ancient Troy, in the lowest strata of his excavations; which indicated, according to Dr. Lundy, "an Aryan civilization long anterior to the Greek—say from two to three thousand years B. C." Burnouf calls it the oldest form of the Cross known and affirms that "it is found personified in the ancient religion of the Greeks under the figure of Prometheus, the fire-bearer crucified on Mount Caucasus, while the celestial bird the *Shyena* of the Vedic hymns—daily devours his entrails." Boldetti (*Osservazioni, J. 15, P. 60*) gives a copy from the painting in the cemetery of St. Sebastian, representing a Christian convert and gravedigger named Diogenes, who wears on both his legs and right arm the Signs of the *Svastika*. The Mexicans and Peruvians had it, and it is found as the Sacred Pan in the oldest tombs of Egypt.

It is, to say the least, a strange coincidence, remarked even by some Christian clergymen, that Agnus Dei, the Lamb of God, should have symbols identical with the Indian God Agni.

While *Agnus Dei* expiates and takes away the sins of the world, in one religion, the God Agni in the other, likewise expiates sins against the Gods, man, the manes, the souls and repeated sins, as shown in the six prayers accompanied by six oblations (Colebrook Essays, Vol. I. P. 190).

If, then, we find these two—the Cross and the Fire—so closely associated in the esoteric symbolism of nearly every nation, it is because on the combined powers of the two rests the whole plan of universal law. In astronomy, physics, chemistry, in the whole range of natural philosophy, in short they always come out as the invisible cause and the visible result, and only metaphysics and alchemy—or shall we say metachemistry, since we prefer coining a new word to shocking sceptical ears—can fully and conclusively solve their mysterious meaning. An instance or two will suffice for those who are willing to think over hints.

The central point, the great central sun of the Kosmos as the Kabalists call it, is the Deity. It is the point of intersection between the two great conflicting powers,—the centripetal and centrifugal forces—which drive the planets into their elliptical orbits, making them trace a Cross in their path through the Zodiac. These two terrible, though as yet hypothetical and imaginary powers, preserve harmony and keep the universe in steady unceasing motion; and the four bent points of the *Svastika* typify the revolution of the earth upon its axis. Plato calls the universe a “blessed God” made in a Circle and decussated in the form of the letter X. So much for astronomy.

In Masonry the Royal Arch degree retains the Cross as the triple Egyptian Tau. It is the mundane circle with the astronomical Cross upon it rapidly revolving; the perfect square of the Pythagorean mathematics in the scale of numbers, as its occult meaning is interpreted by Cornelius Agrippa. Fire is heat,—the central point; the perpendicular ray represents the male element spirit, and the horizontal one the female element—matter. Spirit vivifies and fructifies matter, and everything proceeds from the central point, the forces of life, and light, and heat, represented by the terrestrial fire. So much again for physics and chemistry; for the field of analogies is boundless, and universal laws are immutable and identical in their outward and inward applications. Without intending to be disrespectful to any one, or to wander far away from truth, we think we may say that there are strong reasons to believe that in their original sense the Christian

Cross as the cause, and eternal torment by hell-fire as the direct effect of negation of the former, have more to do with these two ancient symbols than our Western Theologians are prepared to admit.

If Fire is the Deity with some heathens, so in the *Bible* God is likewise the Life and the Light of the world.

If the Holy Ghost and Fire cleanse and purify the Christian, Lucifer is also Light, and the "Son of the Morning".

Turn where we will, we are sure to find these conjoint relics of ancient worship among almost every nation and people. From the Aryans, the Chaldeans, the Zoroastrians, Peruvians, Mexicans, Scandinavians, Celts, and ancient Greeks and Latins, they have descended in their completeness to the modern Parsi. The Phœnician Cabiri and the Greek Dioscuri are partially revived in every temple, cathedral, and village church; while, as will be now shown, the Christian Bulgarians have even preserved the sun-worship more than a thousand years since they were converted to Christianity. And yet they appear none the less Pagans than they were before, for this is how they keep the Christmas and New Year's Day. To this day they call this festival *Sourjvaki*, as it falls in with the festival in honour of the ancient Slavonian God *Sourja*. In the Slavonian mythology this Deity,—*Sourja* or *Sourva*—evidently identical with the Aryan *Surya*—sun—is the God of heat, fertility and abundance. The celebration of this festival is of immense antiquity as, far before the days of Christianity, the Bulgarians worshipped *Sourva*, and consecrated New Year's Day to this God, praying him to bless their fields with fertility, and send them happiness and prosperity. This custom has remained among them in all its primitive heathenism, and though it varies according to localities, yet the rites and ceremonies are essentially the same.

On the eve of New Year's Day, the Bulgarians do no work, and are obliged to fast. Young betrothed maidens are busy preparing a large *platiy* (cake) in which they place roots and young shoots of various forms, to each of which a name is given, according to the shape of the root. Thus one means the house, another represents the garden; other again the mill, the vineyard, the horse, a hen, a cat, and so on, according to the landed property and worldly possessions of the family. Even articles of value such as jewelry and bags of money are represented in this emblem of the horn of abundance. Besides all these, a large and ancient silver coin is placed inside the cake; it is called *bábkaand* and is tied two ways with a

red thread which forms a cross. This coin is regarded as the symbol of fortune. After sunset and other ceremonies including prayers, addressed in the direction of the departing luminary, the whole family assemble about a large round table, called *paralya*, on which are placed the above-mentioned cake, dry vegetables, corn, a wax taper, and finally a large censer containing incense of the best quality, to perfume the God. The head of the family, usually the oldest in the family—either the grandfather or the father himself—taking up censer with the greatest veneration in one hand, and the wax taper in the other, begins walking about the premises, incensing the four corners, beginning and ending with the East and reads various invocations, which close with the Christian “Our Father, which art in heaven,” addressed to Sourja. The taper is then laid away to be preserved throughout the whole year, till the next festival. It is thought to have acquired marvellous healing properties, and is lighted only upon occasion of family sickness, in which case it is expected to cure the patient.

After this ceremony, the old man takes his knife and cuts the cake into as many slices as there are members of the household present. Each person, on receiving his or her share, makes haste to open and search the piece. The happiest for the ensuing year, is he or she who gets the part containing the old coin crossed with the scarlet thread; he is considered the elect of Sourja, and everyone envies the fortunate possessor. Then in order of importance come the emblems of the house, the vineyard, and so on; according to his finding, the finder reads his horoscope for the coming year. Most unlucky is he who gets the cat; he turns pale and trembles. Woe to him and misery, for he is surrounded by enemies, and has to prepare for great trials.

At the same time, a large log which represents a flaming altar, is set up in the chimney-place, and fire is applied to it. This log burns in honour of Sourja, and is intended as an oracle for the whole house. If it burns the whole night through till morning, without the flame dying out, it is a good sign; otherwise the family prepares to see death that year, and deep lamentations end the festival. Neither the *montzee* (young bachelor), nor the *momme* (the maiden), sleep that night. At midnight begins a series of sooth-saying magic, and various rites, in which the burning log plays the part of the oracle. A young bud thrown into the fire and bursting with a loud snap, is a sign of happy and speedy mar-



riage. Long after midnight the young couples leave their respective homes, and begin visiting their acquaintances from house to house, offering and receiving congratulations, and rendering thanks to the Deity. These couples are called Souryakari, and each male carries a large branch ornamented with red ribbons, old coins, and the image of Sourja, and as they wend their way, they sing in chorus. Their chant is as original as it is peculiar, and merits translation, though of course it must lose in being rendered into a foreign language. The following stanzas are addressed by them to those they visit.

Sourva, Sourva, Lord of the season,  
 Happy New Year mayst thou send :  
 Health and fortune on this household,  
 Success and blessings till next year.  
 With good crops and full ears,  
 With gold and silk, and grapes and fruit,  
 With barrels full of wine, and stomachs full,  
 You and your house be blessed by the God...  
 His blessing on you all. Amen! Amen! Amen!

The singing Souryakari, recompensed for their good wishes with a present at every house, go home at early dawn. And this is how the symbolical exoteric Cross and Fire-worship of old Âryāvarta go hand-in-hand in Christian Bulgaria.

H. P. BLAVATSKY.

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### SWAMI ABHEDANANDA'S VIEW OF CHRIST.

[A Lecture delivered by Swami Abhedanand at New York City.]

**W**HEN a Hindu hears of Christ, said the Swami, he believes what he did. Christ was the son of God. "Yes" says the Hindu, "He was, but He was not the only son of God. There were and are others, and there will be many others." In fact, the whole of the animal life is moving Christward, for the word Christ is the name of the state of freedom and the highest spiritual enlightenment, as the Sanskrit word Buddha means.

To understand Christ one must understand the Hindu conception of the soul and the universe, for Christ, although a Jew by race, was in every fibre of His character a Hindu or Vedantist, and when the Christian looks at his Saviour from the Hindu point of view he will not only get a more beautiful

and sublime conception of Christ, but he will receive a much better opinion of himself and his fellowmen. All that Christ did and said will become vastly more interesting to him, for he can himself confidently hope some day to become a Christ. The beauty of the Vedanta view of Christ is to be able to realize from experience, that you and I and all of us will some day on this very earth, clothed in flesh and blood, become Christ, for in every one of us is the pure and sublime soul that shows forth from Him on the Mount of Transfiguration. It needs only to be set free, to connect itself with cosmic intelligence, that stands behind and directs, evolves, and projects all these gross forms of matter that we see. In every one of us is a spark of this universal intelligent energy that is moving toward freedom. In Christ, in Buddha, and in many of our Hindu sages this cosmic energy was set free.

What do we see in ourselves? First the body, then behind it the mind, and behind that something that is conscious of them both. One can by effort separate all three of them in such a manner as to see their difference. The mind is tied to the body and the soul or self to the mind. The body dies, for all forms of matter are changing. The soul departs and takes the mind with it, and again they incarnate themselves. This goes on till some day the mind is able to renounce its passions and desires for the world, and the soul is free to direct it.

This soul, or cosmic consciousness behind everything, is able to manifest itself in man more freely than in anything else, because of the more nearly perfect form of his mind and body. It is all along the line evolving toward him and through him to freedom. But not in the sense of changing its nature; it never does that. Hence the reason for the evolution of all animal life, and the Vedanta philosophy has been sustained or confirmed by the system of evolution. Every law and fact yet embodied in material science corroborates Vedanta.

In a perfect man like Christ the mind stuff had been purified, and culminated in the absolute renunciation of all earthly desires. He was able to connect his *now* soul with the cosmic soul or God, and he then exclaimed: 'I and my Father are one.' When a Vedantist reaches that state he says: 'I am Brahman;' when a Mohammedan Sufi reaches that state he says: 'I am He.' Every perfect man realizes that he is a part of this universal intelligence which we call God or Brahman, and when he is able to make the connection with it through his purified mind he partakes of its omnipresence, omniscience and omnipotence.

Look at what this universal intelligent energy is doing. It is projecting suns and planets into space. It has hurled this earth from the molten furnace of the sun; it cools it, bathes it in air, and water and clothes it in vegetable and animal life. It builds the mountains and the sea. It wings the atmosphere with clouds and spans the plain with rivers. It takes something very fine and small and projects it into something very huge and gross, but in all of this universe it has never created something from nothing, and never will.

When this universal intelligence or God does these great things why should Christ's miracles be regarded as incredible, when He has realized his oneness with this intelligence. When He walks on the water, or turns water into wine, or feeds a great concourse of people with a few loaves and fishes, He simply enjoys the higher laws of nature, which are unknown to the ordinary man because he has not realized his connection with that intelligence that is doing such things every day. If a minute history of India could be written for the last 6000 years, there would be descriptions of many miracles performed by our sages as remarkable as any credited to Christ.

All perfect men witness the truth. See what a similiarity there is between Buddhism and the teachings of Christ. See how antagonistic the New Testament is to the Old. In the Old Testament the Creator is eternally separate from the world and man which were his creatures, while in the New, Christ taught that the Creator is the Saviour. He is one with himself. He is the man, and man is his representative. In Judaism the world was the end, while in the New Testament it is the means and the ever-lasting joy hereafter is the end. Judaism is optimistic, while Christianity is entirely pessimistic.

In the third chapter of the First Epistle of John it is said: 'the whole world lieth in wickedness.' Again in the second chapter, it is said: 'Love not the world, neither the things that are in the world. If any man love the world, the love of the father is not in him.' What can be more pessimistic than such a doctrine? Moreover, in the twelfth chapter of the fourth Gospel, Satan is described as the prince or ruler of the world.

As regards moral system Jesus did not preach the old Jewish law of vengeance, but he said love your enemy. In the old Testament God promised innumerable posterity, while in the New the assurance of eternal life.

Hebrew religion started with the idea of eternal separation

with God and the world, with God and man. The Semitic minds founded religion on that idea of separation. They understood religion through fear, they worshipped through fear, and their God was an object of constant terror. How can a man with such a strong notion of separation, with such constant fear of punishment and eternal damnation reconcile God and man. Several attempts were made for such a reconciliation, but all failed. At last, when Jesus came and realized the truth and spoke before the public, He was accepted by some as a mediator, and as an impostor by those who killed him.

Jesus understood the whole situation and tried to mend the errors committed by his predecessors, but very few of his disciples or followers understood Him or His plans.

Schopenhauer says, the New Testament must be traced in a certain way to Indian sources, and the connection can be shown. Asoka, the Buddhist Emperor of India, about 260 B. C., sent Buddhist missionaries to every part of the known world, as stone tablets still testify. These missionaries preached in Palestine down till near the birth of Christ. They left their impress upon the country.

It is most improbable that Jesus got His inspiration to begin with from this source. We know but little of Him until He was 30 years of age. Not till then did He realize His own true nature, else he would have been heard of sooner. He was doubtless born with every mental and physical quality of the perfect yogi, and either by accident or from Buddhistic methods learned how to realise the God within Himself. Some of his chosen disciples had learned how to realize the same truth. At the Transfiguration they, as well as He, saw Moses and the prophets.

—*The New York Sun.*

( *To be concluded.* )

Do you deserve to enter ? Pass.

Do you ask to be the companion of nobles ? Make yourself noble, and you shall be.

Do you long for the conversation of the wise ? Learn to understand it, and you shall hear it.

But on other terms ?—No.

If you will not rise to us, we cannot stoop to you..... You must rise to the level of our thoughts if you would be gladdened by them, and share our feelings if you would recognize our presence.

—*Sesame and Lilies.*

JOHN RUSKIN.

## REINCARNATION.

[ Lecture given by Miss Lilian Edgar, M. A., at the Protestant Hall, Sydney, on July 16th, 1897. ]

THERE is one question which agitates the minds of all thinking men and women ; one that has been asked from the beginning of time, and to which as yet there has perhaps been no perfectly satisfactory answer. This question is :— What are we, whence do we come, whither are we going, what is the aim of our life here on earth? I shall to-night try to suggest a line of thought along which we are likely to find a solution of the problem.

There are two opposite views held, one by those who accept the teachings of the Churches, and the other by those who style themselves Materialists. The first class claim that man himself is immortal, though the physical form is transitory, and that at the close of the physical life, the real man continues to exist. The materialist on the other hand says that consciousness is merely a function of matter. For, he argues, any injury to the brain causes some change in the action of the mind, loss of memory, hallucination, weakening of intellect, and so forth, according to the nature of the injury. Further, the action of the mind in health varies, according to the quality and development of the brain. But his conclusion, though claiming to be strictly scientific, is based on insufficient premises. The scientific method is to form theories from observation of facts, but for a theory to be scientifically established, not only must it explain all observed facts, but there must be no other theory that explains them equally well. Now the facts already referred to can be as well explained by the theory that the consciousness is the reality, and the brain the instrument used by it. Then, just as a musician is powerless if he has no instrument fit for use, so the consciousness is incapable of expression if its instrument, the brain, is injured ; give the musician back his instrument, and it will be found that his musical powers are unchanged ; repair the injury to the brain, and the consciousness will again be able to express itself. Not only this, but there is in many cases no break of continuity between the consciousness at the time of the injury and that at the moment when the injury is repaired. This is illustrated by an incident quoted from *Harper's Magazine* in the *Theosophist* for August, 1897, p. 703 : " After the battle of Bull's Run, which occurred at the commencement of the American civil war, more than the third of a century ago, a surgeon

was called to see a negro who had been injured, but no one could tell where. He could not talk, but would try to march as if in time to music—always bearing to the left, till he came into contact with the wall of the room, and then walking around it repeatedly in a dazed condition, sliding his left elbow against it. His mother affirmed that he had always been strong and well until brought home in this condition after the battle. . . . Twenty years after the visit above noted, while attending an international convention of physicians in the city of Washington, his attention was called to a negro patient in a hospital, who proved to be the same one he had visited the day after the battle so long ago, and who was still marching to the left, and rubbing his left elbow against the wall in a harmless, helpless condition, but eating and sleeping well. The next day the burly negro was laid on an operating table, and while examining the right side of the skull, a piece of bone from an old fracture was found pressing upon the brain. This was lifted up, and the skull and scalp replaced. After reviving him, he spoke the first intelligible word he had uttered for over twenty years, and said: "What did the army move to yesterday?" Now, the materialist's argument breaks down here; for if consciousness were merely a function of matter, seeing that according to the best authorities in physiological science there would be no matter in the negro's brain identical with that which was there before the battle, there would be no link whereby this continuity of consciousness could be explained; whereas, if the matter is simply the instrument of the consciousness, it is quite comprehensible that the latter would take up the thread again at the point where it was temporarily broken.

But further, there are facts now being discovered which the materialistic theory cannot explain. The experiments of psychic science all tend to prove that there is a form of consciousness that acts independently of the physical brain, and when this has been established to the satisfaction of the scientific world, there will no longer be any doubt that the physical brain is merely the instrument used by a conscious intelligent entity, which is the real Self. Until this time comes, we can take it as a working hypothesis, which is at least equal, if not slightly superior to the materialistic theory.

We are then led to the conclusion, that as the Self is not dependent for its conscious existence on the physical brain, there is every probability that when the physical body dies the Self will continue to live; and so from our scientific investigations

we accept as a probability what religion asserts as a fact, though it should be noted that religion has no proof to offer, save some one or more statements which are regarded by many as divinely inspired, though the deepest thinkers of the day question the wisdom of accepting anything on the ground of inspiration, unless it can be tested and proved by the reason.

What then will be the nature of this existence after death? Most of the Christian sects say that we live here a certain number of years in order to gain experience; that then the Self passes to other planes, either to a place of peace and bliss, where it will reap the reward of all its good deeds, or, on the other hand, to a place of unrest and woe, where it will receive everlasting punishment for its sins. Is there not a great lack of proportion in this view? We live here for a brief space of 60, 70, perhaps, 100 years; we have but little time to use our opportunities, and yet the whole of eternity is to depend on the use we have made! We believe in the law of cause and effect, and yet consider it possible that a cause confined to a very short space of time will bring about an effect to last through all future ages.

Or look at the view held by many thoughtful minds, that after death the Self continues to progress on higher planes, this life being as a first step in a journey upwards, all succeeding steps being dependent upon this one in such a way that our whole future progress depends on the advance made during earth-life. Here, again, the lack of proportion comes in. For, granting that it is necessary for us to be on earth to gain experience to be used in our future progress, is it reasonable that we should be limited to so small a fraction as can be gained in one life? Compare the experience gained during the life of a savage on some uncivilised island with that gained by a highly intellectual and morally advanced inhabitant of a country that has reached the height of civilisation; and compare both of these with the sum total of earthly experiences, and then we feel the utter disproportion between the comparative insignificance of the first step and its supposed importance in deciding the rest of the journey; and further, we feel that if we require earthly experiences at all, it is strange that we should not have to pass through an appreciable portion of them—or even the whole, and still stranger that if this is the beginning of our journey some should start so much further on than others. These are all problems that the orthodox doctrine of this life, being the beginning of the existence of the soul, can never explain.



But if we take the theory of Reincarnation as it is taught in the Eastern philosophy, and indeed in most of the great world-religions, then all is clear. For, according to that theory, we are, indeed, here to gain experience, but our present life is but one out of many, and by no means the first. Then all falls into due proportion, and we can understand that if this life is but as one step on the journey, its effect will be according to its length in comparison with the whole journey, it will determine the next step; that will influence the following one, and so on, but no one step will be able to fix the whole of what is to follow. Then there open out to us all the opportunities needed for the development of the soul, and we can readily understand how each will return again and again to earth, gaining fresh experiences each time until all the experiences of the earth have been gained. Here is a theory which will fit in with our observations, our experience, and our reason—and it alone will also throw light on that problem of the difference in the opportunities afforded to the different entities. If for every child that was born a new soul was created, nothing could remove the apparent injustice and cruelty of one being brought into surroundings where everything would tend to check all the good impulses and intensify the evil, while another was surrounded by none but pure, holy, and healthy influences. We may fall back on the very poor explanation that it is one of those mysterious dispensations of Providence into which we have no right to enquire. This may be highly satisfactory to those who are fortunately situated, but what satisfaction can it be to those who have nothing in their favour to be told that it is the will of a merciful Providence? No; there are many mysteries that we cannot yet understand—possibly, we never shall, but this is not one of them; and no one with even an average sense of justice and right could ever accept such an explanation if he really recognised what it involves, for it would, if carried out to its logical conclusion, break down all our belief in any beneficent and just Power governing and guiding our evolution.

If, on the other hand, we look at these matters in the light of Reincarnation, all becomes clear. For we can readily understand that a soul may have had opportunities in past lives and failed to use them again and again, until the only way it could learn the value of opportunities and its own responsibility with regard to them is that it should for a time be deprived of them, for we know how often we fail to value a thing until we have lost it. Then when the lesson is learned,



it will have earned the right to regain what it has for the time lost, and little by little it will begin to use every chance, however small, of rising higher; slowly and painfully it will retrace its steps, and win back all that has been lost, and then, after, perhaps, many lives, when it has recovered its old status, it will be able to use it in a way that possibly never could have been without the experience; and by similarly applying this principle we can obtain a possible solution of all the differences we see that will satisfy both our reason and our sense of right. Is not this better than the cowardly expedient of throwing all the blame on Providence, and then expecting the poor, oppressed and suffering to accept it all with humble submission because "it is God's will." It is not God's will that any of us should be cramped and kept back in our onward progress; it is all our own doing, and the sooner we recognise it the better for our religion and our morality.

There is one point in connection with this theory of Reincarnation which is sometimes misunderstood; and that is as regards what passes on from life to life, and what disappears after the death of the physical body. It is roughly expressed by saying that the individuality is permanent, the personality transient. This is quite true, but it has been supposed by some that the individuality is all that is good tending upwards, the personality all that tends downwards and is therefore evil. No greater mistake could be made. The individuality is rather the sum total of all the qualities and characteristics, both latent and developed, good and evil, which constitute the real Self, while the personality is the form or forms in which these characteristics find expression. All students of Theosophy are familiar with the idea of the physical self during and astral bodies as the forms used for expression of the earthly life. The physical body is the instrument whereby the Self comes into contact with the physical plane gathering its experience therefrom. When this physical instrument is worn out, or from any cause no longer fit for use, then the Self is unable to function further on the physical plane, but it is itself unchanged. It then lives for a time on the astral plane, functioning in the astral body. Now this is the medium whereby the lower, selfish desires are able to find expression, and the length of time that the astral form persists will depend on the strength and vitality of these selfish desires; after a time, the astral body also dies, and then the Self has no longer any means of giving expression to the lower desires. They are

still there, just as much as when the Self was functioning on earth, but for lack of the means of expression they have become latent. Then we, our real Selves, pass on to a higher plane, in a purer and less dense vehicle, that of which St. Paul speaks as the "Spiritual Body," and as this form is fitted for the expression only of the higher qualities, the plane in which we then function will correspond to the Christian heaven ; no sorrow, no pain can enter, none of the lower elements of our nature can express themselves, and so all that is purest and best is intensified and strengthened far more than is possible on the lower planes. After a time we are ready to come back to earth for the gaining of new experiences and on our return the Self gathers around itself the astral form that is best suited for the expression of those lower qualities that became dormant at the death of the last astral body, and thus they will now have again the opportunity of expressing themselves. Also the Self, on its return, is drawn to that family where by the law of heredity it will have provided for it the physical body best suited for the expression of the character already formed and for its further development. There is thus nothing lost, all our qualities are carried on from life to life, until the lower ones are brought completely under the control of the higher. Could there be any teaching more full of hope and encouragement than this ; no limit to our opportunities of development ; no need to grieve unduly over the slips and failings of the past for none are irrevocable ; we can life after life gradually make good all our failings, gradually strengthen all our weak points and develop our strong ones till we stand out perfected souls, ready for the more effectual helping of the race.

Now a question has often been asked as to the efficacy of repentance at the eleventh hour and it has been especially asked with reference to one who has to-day suffered the extreme penalty of the law.\*

If what I have been saying is true, and after death we function in the astral body, the one which is the medium of expression for the lower side of our nature, then I can imagine no more short-sighted policy than to send criminals out of the world in such a manner as has been done to-day. I am not speaking from a sentimental point of view, nor wishing to arouse your pity for one who has, perhaps, had one of the worst careers any man could have, but simply from the

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\* The murderer Butler, executed in Sydney, July 16th, 1897.

standpoint of common sense. If by taking away the physical body of that man we have sent him on to the astral plane where his desires are just as strong as ever, and he may work even greater mischief than he did while here, then we have done society more harm than good. You may not accept my premises as to the lower nature being able to function on the astral plane and produce effects on the physical. If you do not, there is another point of view from which, if Reincarnation is true, I believe capital punishment to be a most short-sighted policy. I do not believe in eleventh hour repentances, as usually understood. There may be repentance; the shock of realising the effect of a crime may be the only thing which will arouse the criminal to a sense of what he has done. But supposing that is so, do you imagine that a repentance at the last moment is going to make him a changed man, to do away with all the evil tendencies that he has been cultivating through life? Not so, if there is any truth in the law of Karma and the law of evolution! It may be, and probably will be, the beginning of a better disposition in his character, and when he returns to earth it will be with the first impulse to a higher life; but he has been building up his character in a series of past lives, and that work can be undone only slowly and painfully. Thus by executing him we are sending him away from earth without giving him the opportunity to lay a better foundation for his next life. Better would it be if when the realisation of the wrong done had been attained, something were done to develop that first impulse, and begin the rebuilding of the character here and now.

And what is the use of it all? To what end is this unceasing, painful, striving upwards, living life after life of effort and suffering? Is the end worth it all? Read what the Eastern books tell us of the Great Renunciation, read that beautiful passage in the "*Voice of the Silence*," where is described the attainment by the soul of that point where incarnation is no longer necessary, and the way is open to a higher and better plane, but where the cry of humanity, mingled with that whisper from above, "Can there be bliss when all that lives must suffer? Shalt thou be saved and hear the whole world cry?" causes the soul to pause, and if the lessons of earth have been well learned, to choose rather to remain in contact with earth until all humanity has reached the same point! Picture to yourself such a perfected soul living ever for the helping of others, becoming a Christ, a Buddha, a Saviour of humanity! That is the goal before each one of us; that is what we may all reach

if we follow the path marked out for us by the Great Teachers of the past. Are we going to fritter away our time and energies in the pleasures of the moment, or are we going at once to start on the journey at the close of which we also shall be helpers of humanity?

—*Theosophy in Australia.*

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### A YEAR'S WORK IN THE BOMBAY BRANCH.

THE Report of the Bombay Branch of the Theosophical Society, laid before its members at the recent General Meeting, shows that during the past year much useful work has been done by the Blavatsky Lodge as a whole, and by its members individually. There are at present 87 members on the roll, and 23 library and 10 reading room members. English lectures have been given every Sunday evening and Vernacular lectures on Thursdays. Both series are open to the public and are advertized in the newspapers beforehand with the result that good audiences have been secured. The lectures are generally delivered by the members themselves according to a prearranged programme printed and circulated every quarter.

Another feature in the Branch Work, emphasized in the report, is the practice of daily evening meetings. These draw men together, after the toil of the day, to talk over and read some Theosophical work. As such meetings are quite informal they prove themselves to be useful for rest as well as study, and are calculated to strengthen the harmonious work of the branch. A still closer bond between the various parts of the "body" is established in the Saturday Evening Meetings. These are for members only, the object being to promote the individual usefulness of the members, and by reading and discussing ethical subjects, to develop the growth of the true life.

The next matter dealt with in the report is the useful work of publication of Theosophical Literature. It is not every town that has the advantage of a Theosophical Publication Fund such as that in the hands of Bro. Tookárám Tátya; thanks to his energy and devotion a large number of valuable works relating to the Hindu, Buddhist, and Zoroastrian Religions have been translated and put within the reach of the multitude.

A free vernacular publication fund has also been independently started by some of the members, whereby a number of pamphlets have been translated into the vernacular and

circulated gratis. About Rs. 8 are monthly collected in a money-box—thus the expenses are defrayed by voluntary contributions from unknown donors. Such literature ought to be well circulated at lectures, so that the audience may take them away—in this way Theosophic principles in the mother-tongue may find their way into the home. We are glad to learn too that the *Theosophic Gleaner* which was at first conducted by the Lodge and is now conducted under the more personal supervision of a body of guarantors, serves admirably the purpose for which it was intended, *viz*, as a cheap medium for the spread of Theosophic knowledge. Here we would like to express a long felt wish that members in other Lodges would more readily contribute short—very short—original articles or news of interest to this—the Theosophical Organ of the Western Provinces.

Lastly we have the philanthropic work of the Branch. First and foremost is that done at the Homeopathic Dispensary conducted by Brother Tookárám Tátya in conjunction with Brother Pestanji D. Khan. Here medicine has been dispensed freely to upwards of 12,000 patients during the past year, chiefly women and children of the poorer classes of Parsis and Mahomedans. We need hardly say that such a good work does not stop at the administration of drugs, but goes beneath the physical frame to the mental spring from whence so many of the ills which flesh is heir to, have their source. Many plague cases have been treated by Hypnotic and Chromopathic methods. During the famine the Branch formed itself into a Local Committee under the General Secretary and collected a large sum of money of which Rs. 3,718 were remitted to Benares for the alleviation of the North-Western Provinces, a considerable balance being devoted to local charities.

Last year an opportunity was offered, and most readily responded to by the members, to alleviate the sufferings of the unfortunate fever-stricken patients in Bombay, and through their liberal contributions fruit was supplied to more than one hospital, during the severest phase of the epidemic. This closes our brief review of the very clear and exhaustive report on a year's work as done by the Bombay Theosophists. What we have to bear in mind is that rules and regulations do not make a branch active, but as so well put in the February *Pras-nottara*, "the ardent desire to do good suggests new methods of work", a hint which should earnestly be taken to heart by every branch of our society throughout the world.

## THE MEMORY OF ASTRAL EXPERIENCES.

SOME valuable hints are given by Mrs. Besant in the *Vahan* (Vol. VIII. No. 5) in reply to a question asked as to how far Karma is the cause of our forgetting our astral experiences during sleep. She says:—

In a sense Karma is the cause of everything, but it is not concerned directly with the forgetfulness here spoken of. The most general cause of this forgetfulness among those who are “awake on the astral plane” is the incapacity of the brain to receive and retain impressions from the Soul, when the Soul has been passing through experiences wholly apart from the physical body.

The brain of most persons is entirely untrained to receive the higher experiences; it is the tyrant rather than the servant of the Soul and busy with its own impressions received from the physical world, ceaselessly throwing up images caused by physical vibrations, it is curiously unresponsive of vibrations generated within, and in dealing with matter entirely outside its own province.

Some of the conditions for remembering Astral Experiences are:—

The daily Practice of Meditation.\*

The detachment of the heart from worldly interests. †

The setting the affections on “things above.” ‡

The purifying of thoughts and desires. §

The absence of haste and anxiety.

The steady habitual control of the Mind. ||

It is however well to bear in mind that it is more important that we should be of service, whether in or out of the body, than that we should remember our personal activities. Until we have made considerable progress in destroying the personality, a full remembrance of astral experiences is very apt to nourish and magnify the lower self, and to increase the tendency, already too potent, to run round and round in

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\* The Path of Discipleship, p. 53, Indian Edition.

† Bhagavad Gītā, Chap. 18, Sl. 65.

‡ Bible : Colossians III, 2, 3. Matthew VI, 20, 21. Path of Discipleship, p. 66. Bhagavad Gita Chap. V, Sl. 10.

§ In the Outer Court, Chap. 1.

|| The Path of Discipleship, p. 56.

a circle, like a kitten after its tail, the attention centred on our caudal appendage [the personality]. Further until balance is gained, a memory of Astral work is apt to withdraw attention and diligence from the work entrusted to us on the physical plane ; like children we rush after the novel and neglect the ordinary, *and as the astral work will not suffer by our ignorance of it down here, while the physical might suffer by our remembrance of the other*, we are often more useful during the earlier stages of our development with the absence of memory.

[Note.—The references and italics are ours. Ed.]

### BOOK NOTES.

**T**HE *Hindu System of Religious Science and Art*, or the Revelation of Rationalism and Emotionalism by Kishori Lal Sarkar, M.A., B.L., of Calcutta, has lately come into our hands. The book is a good attempt at putting Eastern Spiritual philosophy and science in the terminology of modern Western philosophy. The several schools of Hindu philosophy are well and lucidly treated, and the three paths to spiritual illumination, Karma, Bhakti and Gnyan Kánds have been well explained from various and different standpoints. The book is divided into chapters consisting of (1) An outline of the subject, (2) Rationalism and Emotionalism as revealing the Deity, (3) Illustrative texts of the two Revelations from the Vedas, (4) The double Revelation as realized in the Brahminical period, (5) The two Revelations as in the Shrimat Bhagvat Gíta, (6) The Darshanas as they bear upon the two Revelations, (7) The current principal Sects and (8) Miscellaneous, treating of Karma or Prárabhdha, future state of man &c. The book is a compact and readable little volume worth the attention of every student of oriental and western philosophy.

We are glad to see that two papers by our good brother Dr. English, which appeared in the *Theosophist* some time ago, have now been reprinted for free circulation. The first of these entitled "*Theosophy in Brief with hints on its Practice*" is an outline of the main features of Theosophy condensed into 16 pages. Starting with what theosophy is and is not the author proceeds to consider the objects of the Theosophical Society, and briefly gives a sketch of the principles of Theosophy including the principles of man,

the life after Death, Karma, and Reincarnation. The tract will be found useful to all who are trying to awake an interest in Theosophy in others, and tends to provoke further study.

"*The Seven Golden Keys*" is the other pamphlet. In it the keys as described in the *Voice of the Silence* (third fragment) are given and a commentary written thereon. As the author so well remarks "the importance of these keys can scarcely be over-estimated. *The Seven Golden Keys* open for the pilgrim the seven Portals along the Path he has entered. 'The Path which hath its foot in mire, its summit lost in glorious light Nirvanic.' Mere words fail to express the vast depth and breadth of meaning suggested by these keys." The two pamphlets form a welcome addition to our tract literature and ought to be freely circulated.

## Notes and News.

### MRS. BESANT'S RETURN TO INDIA.

MRS. BESANT arrived in Bombay from England on Sunday April 3rd at 11 p. m. and at 2 o'clock the same night left for Benares by the Calcutta express train. Mrs. Besant's visit to India is this time of the shortest, as she intends returning to England for the European convention to be held as usual in London early in July to return to us again in the autumn. In February 1897, Mrs. Besant left us for the west, and the past 14 months have been a record of the most extraordinary amount of work done that it is possible to imagine, consisting of one continual succession of lecturing tours in America, England, Scandinavia, Holland, France and Italy. We cannot but rejoice that though for so brief a time, she will enjoy complete cessation from all lecturing and public work of any kind. At the same time we may be perfectly certain that she will not find rest in doing nothing.

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HIGHLY favourable reports have reached us about the lecture tour of Miss. Lilian Edger. She has been presented with cordial addresses of welcome wherever she goes and has won golden opinion of all her audiences, and by her luminous addresses has sunk deeper the foundations of our Society in



this Bháratvarsha of ours. May she long be spared to carry on this work is our fervent wish and prayer.

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MR. HARRY BANBERY, whose arrival in India we reported some time ago, has been sent by the President-Founder to take charge of the High School at Kandy. He has arranged to go to Colombo once a month to help members of the T. S. in their studies.

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MRS. HIGGINS sends an earnest appeal from Colombo to the *Theosophist* and the *Theosophical Review* in connection with the Musaeus School and Orphanage where Sinhalese girls are trained and educated for becoming useful women and helpful members of their society. Mrs. Higgins earnestly solicits the services of some European or American ladies imperatively needed to carry out her noble and selfless work. She cries "can any one give us help here and make contributions however small they may be towards a building fund. Is there any one who is willing to make some sacrifice to help on the work? Who will come?"

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WE are very glad to record here the good work done by our Bro. Richardson during his recent visit to the Madras Presidency—says the *Theosophist*:—

"DR. RICHARDSON, with his usual generosity, has been rendering some assistance to the cause in Madras Presidency before returning to his chosen field of effort in Bombay. At Guntur he delivered four lectures and formed a Hindu Boys' Association. He also visited Narasowpet, Bezwada, Cocanada and Vizagapatam, working from two to five days in each place, and lecturing to appreciative audiences. Vizianagrum was next visited and his lectures were well attended there. Lastly he spent five days at Hyderabad before returning to Bombay. Much good will doubtless result from the many lectures delivered by the Doctor during the trip. It is evident that more workers are needed in the field, and also a more thorough and systematic system of Branch work."

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EQUALLY glad are we to notice the splendid work done by brother K. Narayanswami Iyer in the same province. He

has lately formed three new branches in Madras one at Paraswalkam, one at Triplicane and one at Tiruvellur in the Chingleput District. He is delivering scores of lectures in his tour and leaves behind him the imprint of his work in some permanent form.

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COUNTESS WACHTEMEISTER is continuing her good work in America. A new star on the Theosophical horizon has risen there lately in the person of Mr. Titus, and other able workers are co-operating with him there. The once drooping prospects of Theosophy in that go-a-head continent have been fully revived since Mrs. Besant's visit and the look-out is really cheering and hopeful.

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WE are glad to see that at the second annual Convention of the New Zealand section of the T. S. held in Auckland at the beginning of this year, the idea of establishing a Lecture Bureau started at the first Convention, is now to be carried into effect. We shall look with interest on the working out of a plan which ought turn to useful account much energy which is at present lost to the Society.

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OUR revered teacher H. P. B. having announced that Theosophy existed far back ages after ages in the night of time, and that bodies for its maintenance and propagation could be traced back century after century, one of her pupils Mrs. Isabel Cooper-Oakley has of recent years earnestly taken up a line of investigation to verify and prove this statement. She has certainly succeeded in unearthing many such movements within historical times. In remoter times she finds proofs of this in Zoroastrian and Chaldean mysteries, and in more recent times among the Albigenses, the Manicheans and more particularly among the famous and important body of Knight Templars of Europe, and the mysterious Rosicrucian Fraternity.

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ON the the slopes of the Palatine Hill in Rome there stands to-day the remnants of the once glorious Palace of the Cæsar, and in that part known as the Palace of Tiberius, a

wonderful discovery has been made. Here in a dark corner of this ancient building where the sunlight has never penetrated since it was built in the first century, a "Graffito" or drawing has been lately found scratched upon the wall, by the hand of some one who has recorded the event which forms the central dogma of the Christian Church. This picture covering an area of many feet represents two crosses of the traditional Latin form. Against each cross a ladder rests and in the centre of the picture is a remarkable group representing a figure which is being forcibly stripped of its garments. Another man is mounting one of the ladders with an oblong board in his hand representing the "titulus" or superscription which, according to the gospel accounts, was nailed over the cross of Christ and bore the inscription 'Jesus the king of the Jews' written in Latin, Greek and Hebrew.

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PROF. MARUCCHI the discoverer leans to the opinion that the scene portrayed is that of the crucifixion. Above the design and over the central figure the word 'Crestus' is written in larger characters. This is known to have been a rough Roman form for the name of Christ. The blank space round the picture is also covered with writing. Some of it appearing to bear on the subject, while some seems to be a complaint about love, the rest being unintelligible. The antiquity of this picture is undoubted and if the subject is that of Christ's Crucifixion, we have to-day the first evidence apart from the Gospels, that such an event really took place in Jerusalem, there are it is true references to it in Josephus, but these are by most authorities admitted to be interpolations by the unscrupulous Christian Fathers.

Thus we are closing the Century with some startling discoveries, while on the one hand the Gospels as we have them in our Bible and so long looked upon as inspired, are being shaken in their authenticity, the discovery of still earlier records giving a wider and more theosophic field to their meaning, on the other hand the truth of the historic incident so vital to the Salvation of the orthodox Christian is also being confirmed for the first time since its occurrence nearly two thousand years ago.

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MR. HOWARD SWAN has propounded a new theory of cultivating and improving the moral nature by means of words and

sounds producing effects on the brain through retinal impressions, rather than by way of the auditory nerves. He claims to reform a vicious character by systematic treatment by uttering to him compositions containing words that will cause the light rings to pass in the right directions and will check the tendency for them to pass in the wrong directions and for the figures to break up into wrong shapes, thus accumulating wrong moral impressions in the brain. Here we see the justification of *Mantra-Shastra* and the vindication of occult teaching by modern science which would in spite of this discovery be still inclined to disregard and to ridicule the oriental claims for the efficacy of *mantrams* on the various planes of the universe. We may however put in a caveat that Mr. Swan's claims are too large. Only a Yogi can wield *mantrams* effectively.

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THE *Champion* quoting from a London daily, gives a striking allegory used by the Catholic priest, Father Vanglin, in which he compares life to a game of whist. Some are playing for riches and for these diamonds are trumps.

Some are playing for love—for these hearts are trumps.

Some are playing for power and dominion—for these clubs are trumps.

But there is a fourth hand, and this is the most important in the Game; this hand is taken by the Angel of Death and for him Spades are trumps. When Spades are turned up on the table will you be able to say:—

O Death ! where is thy Sting?  
O Grave ! where is thy Victory?

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The Gujarati work entitled "Theosophy" which we have been advertising for some time past and which is to be published under the auspices of our Lodge, has just been out from the press. We have kept over its review for our next number.